Well, how was this week. Who has special questions - maybe not so special, just questions.

Q: I'd like to know what was happening last week.

MR. NYLAND: What happened last week?

Q: Yes.

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: I don't know - were you here?

Q: No (that's too bad) that's why I'm asking.

MR. NYLAND: I don't think anyone can tell you.

Q: You mean you're going to keep it secret?

MR. NYLAND: Did Sally tell you something?

Q: No she didn't tell me a word that's why I'm here tonight.

MR. NYLAND: Well then let's make this week, this evening like last week may[be]. You're new?

MR. NYLAND: Yes. Well to some people.

MR. NYLAND: You are not to Sally. That I know. And maybe she told you thin[g] that

Q: No not a word. I think she's under oath.

MR. NYLAND: Under what?

Q: Under oath.

MR. NYLAND: Yes many of us ( ). Now what questions.

Mark Oberon: Mr. Nyland - Mark.

MR. NYLAND: Yes Mark. Oh you're so ( )

Mark Q: It's Wednesday evening and we can ask questions which are not necessarily related to work so I have a couple of questions which .

MR. NYLAND: Wait a minute, wait a minute. Not entirely. They have to be related of course to something. We are not going too far afield.

Mark: Well they're very deeply related to the work but ( ) exterior form they have to sound like they're not.

MRN: Good. Then at least we won't talk about the enneagram. All right Mark.

Mark: I myself am what you call a depression baby and I went through the depression with a mother and three children. It was very rough. And I of course have a fear inside myself of (this) depression - something happening again. I've looked in economic textbooks and I've seen their beautiful little - like AC current - depression (bam bam bam) back and forth. Now I look around at what's going on in New York - the utter quest after more and more and more materialism - more and more commercialism - more and more as Frank Lloyd Wright would say upright match boxes going up and they no sooner get one up they get a certain amount leased they get this money from the bank take a lease and they're putting another one up. Something inside says that someplace along the line this has to go - boom. It can't last.

MR.N: Who says that. Somewhere along the line.

Mark. No just common sense.

MR.N: Oh I see - common sense.

Mark: On my part and of friends I've spoken to and of older people I've spoken to who also have that scar from the 29's. Now the second part of this question is - what signs would one look for as indications of ( ) the dis/lodging of a rock which is going to create the avalan whereby the money you may have in the bank may not be worth a dime unless you have that money in your hand and things like that.

MR N: So now will we launch into a discussion of economics.

Mark: No sir. No.

MR N: Or depressions maybe coming or the end of civilization.

Mark: No this is all related and connected to - something is coming. Certain perturbances - be it in the nature of warfare, be it in the nature of economic collapse, x chaos or what have you.

MR N: In what respect does it affect you? Really I mean. Not what you readand not what other people perhaps experience but what you experience.

Mark: Well it would affect me as one of the members of the group and myself were discussing it prior to coming over here - it would affe me in the sense that if I prepared myself to understand how to fish, how to make a hook out of whatever I have available instead of how to put my money into the Wellington Mutual Funds or You have a frien at the Chase Manhattan or how to make compost and a certain little trick about xxxx hollowing it out and the rain goes in the hole and makes it dry rot and the earth underneath sort of gets regenerated. This would be certain things which would affect me. These would be certain things which I would prefer to ( ).

MR N: Mark I don't know. I don't if you have your - even if you have your feet on the ground.

Mark: I know it sounds like I'm way up unrelated but . . .

MR N: No it is not that the subject is not interesting - I think it's very interesting. My question was to what extent does it affect you

Mark: Well it affects me sir in terms of whatever - like the first law of objectivity - to give to my body everything which is really neces sary to it. Well supposing I did have indications that a real

holocaust was coming and instead of putting my two cents in that direction I put it in the direction where I speak of fish hooks, compost and things like that where I can still put something into this body. That's the first thing that must be taken care of.

MRN: Why don't you then?

Mark: That's exactly what I am leading at. That is why I throw this question in.

MRN: So far it is not a question. It's only a statement of something of something of dire necessity that's going to come in the form of a holocaust ~~xxxx~~ and so forth that maybe might affect you, maybe not - for that reason you want to get away from it and let's say start building compost heaps.

(New questioner): Building what?

MRN: You know what compost is?

Q: No I don't understand a word.

MRN: No it's very mysterious. That's what I'm trying to find out what he really wants . . . because we have gone now from economics, a little bit into politics, a little bit into agriculture and fishing I believe too. Mark, you are an ordinary human being at the present time living on earth with a certain dexterity that you can put to use, for which you can earn a living or by means of which you can. You have friends. You have a few people you can trust and others you cannot trust.

Mark: Mr. Nyland may I interject (yes). What you say I understand that regardless of what happens somehow or other I'll get by. I have a few advantages over some people who don't know a few things that I know in terms of working ~~xx~~ or in terms of a few other things.

Perhaps I'm not wording this thing right. It had to do ~~i~~ with a statement of take your money out of the bank and put it in your mone belt.

MRN: Ah that I said some time ago yes ( ).

Mark: That's what I'm bordering on.

MRN: Well all right now either you want to believe that and go ahead and take it out of the bank and put it in the money belt or under the bed or in a sock or so - tin box. Mark what would be the reason even to want to believe me.

Mark: Well I'm forty two years old and I've seen insurance companies work; I've seen mutual funds work; I've seen the entire law structur set up in favor of the landlord; I've seen that the landlord has thirty days to repair something; I've seen that in five days you get thrown out if you don't pay your rent and it just seems to be piling upon piling upon piling upon piling.

MRN: I think that is true. I think there is an awful lot in this worl that you don't like and I don't like and then of course we can form a little society anti this and that. You know there are many, many things that I believe that are absolutely wrong that I have to live with.

Mark: Mr. Nyland no anti's, no ( ) no ( ), just a certain understanding . . .

MRN: Yes but Mark I'm interested in a variety of different subjects and I ~~in~~ like to read about it but really it doesn't concern me very much until I have an experience that touches on that particular thin If I want to know something for myself then I can study it in order to solve the problem that I have but when I don't have the problems

as yet it remains simply a matter of discussion or of a certain amount of interest but it doesn't touch my life. M Now I maybe become very learned in learning about a variety of things so that I can answer questions but you see I don't think it is very relevant I have a little world and each person has of his own and in that particular world he happens to live together with other people and they have different kind of relationships regarding his friends or his enemies. He has to earn a living because that seems to be the necessity here on earth and there are certain sociologi cal and political conditions that he has to meet. I don't think he can get away without paying taxes at the present time and if he advocates overthrowing the government because he wants to be a communist very soon I think he would be in prison. I think there are certain limitations to a man because he happens to live in a certain society which has definite rules and if one doesn't like the rules you can try to evade them or you can live somewhere else where there are no such rules. You see where it affects you that would become important. The rest is subject for a tea party and it's quite all right. We can talk about that I would almost say from now til dooms day and the question of economics and putting the money in the belt not leaving it in the bank, all the different results as far as the Chase Manhattan is concerned and whatever is the system that at the present time is in vogue and how people get credit and why they buil and don't build and destroy or don't destroy, save thi and that and all the different campaigns and writing letters to the newspapers - everything is very very interesting and nice but it doesn't help me particularly then only at times to have a certain

enjoyment in just digging into it and then sit and try to understand it. Otherwise it is of no value. It may be of value to your next door neighbor.

Mark: Mr. Nyland I'm referring to for instance to Sodom, Gomorrah where certain . . .

MRN: But what reason have you to believe that it is going to be the end of a civilization.

Mark: I have not said an end of a civilization.

MRN: Well a dire calamity. What signs are there that you at the present time read and interpret correctly? To what extent are you dependent on the different economists of different banks who tell you this thing or another and then the next day there is an article in the Harvard Business and you read that andyou have to agree with that person because he happens to know a little bit more than you do.

Mark: No I must say there's a certain intuitive sense about some things

MRN: Oh no. I would almost hate - to use an ordinary term - I don't buy that at all. If you want to live with that kind of an intuition or that kind of a (smell) and if you are that kind of sensitive - th your behaviour has to be in accordance with what you believe is actually the ~~xxxxx~~ truth or that what is going to happen. And if yo wish to live at the present time under the influence that something is going to happen like an explosion or whatever it may be that then you have to prepare for it. Several years ago the year 2000 was going to be a year of calamity and everybody had to prepare for it - at the time when Atlantis sunk down also there were enough ~~xxxfixxx~~ prophetesses who told people to get away and some did and they

were saved and the others stayed and they drowned. Now who knows. What will happen to you? If you're afraid of drowning where will you go? If you're afraid of blowing up of New York City because of an atom bomb from Russia what would you do.

Mark: I'm not talking about that Mr. Nyland.

MRN: What are you x talking about? Because these are the things . . .

Mark: Apparently I can't make myself understood so I'd better just drop the subject.

MRN: No Mark, no, no, don't drop the subject. It's quite all right to talk about it. But has it really any concern? Has it really any particular value?

Mark: I would say yes it does.

MRN: For yourself.

Mark: For myself. For those who might be closely related to me. For those whom I consider to be my friends. For those whom I consider to be a little more honest, a little more decent and otherwise . . .

MRN: All right, Mark, tell me then how it concerns you.

Mark: It's connected with - again it goes back to a servide - to someth higher - other - than what I see growing around me.

MRN: Does it prevent you?

Mark: Prevent me from what?

MRN: Look at that as a possibility for yourself. Would you like to interpret . . .

Mark: ( ) around me. I don't follow you.

MRN: No. What is this higher or this kind of influence or what is it that you're talking about?

Mark: Oh for lack of a better name let's call it the Absolute, His

Endlessness, God, whatever it may be.

MR N: That's right. Good. Do you think that this is something that is sent by His Endlessness - whatever that means for you. You think this is a special something that the earth has to experien And that there are higher beings which think that it is now necessary for the earth to be chastised.

Mark: No I'm not at all thinking that it's coming from anything higher in that sense. I think it's the totality of the compounding of the confusion of the direction that things are going. They can't even help themselves they just go.

MRN: That is right. Yes. I think industrial development certainly ha got ahead of any particular spiritual development. And I think that people have set certain things in motion which should have been left to mother nature. I think that we with our so-called science are so far ahead of certain things that we have unleashed certain powers whi we cannot control control any longer. That the thing has grown much and much too big and that any organization cannot be handled by one man - that there are 70 necessary for that and they cannot come to any agreement. I think there are many many things at the present time which are happening which I think are signs of something that perhaps is gradually the total level of mankind may be deteriorating That may all be true and still I also may be part of it and perhaps I cannot do anything about it as far as that particular current is concerned but I surely can take a position for myself that I don't want to be touched by that and then start to concentrate on that wha is my own and with that I start to develop certain things so that I become gradually free from such influences. That I think

is a logical answer to any kind of a question like that because if live in a surrounding that I don't like I say either I can move awa or I protect myself against it. To take an extreme case - if I don' like carbon monoxide from the different cars and trucks in the city and I still have to breathe I either go to the country or I wear a gas mask or I don't breathe.

(New guestion): It's not that simple Mr. Nyland.

HRN: No, of course it isn't that simple. That is why it is nonsense to talk too much about it because we have absolutely no way of influenc the factors. What can one do as one person. It might be possible f a large group of people but not at all the so called peace movements Even look at the United Nations if you like or the League of Natio

Mark: No, Mr. Nyland I'm not even . . .

HRN: No Mark I'm just talking now about the general conditions which y wanted to touch. If it is a personal question for you and then you would want to know what to do regarding these various things my answer is have nothing to do with it but build for yourself whatever you possibly can in order to protect yourself against the influences.

Mark: You see then the second part would be this is what I'm asking and I agree 100 percent with that and this of course is what I want to do Then the second part of the question is if I intuitively felt that some sort of catastrophe was heading - where to go to avoid that par- ticular catastrophe.

HRN: I don't think that anyone at the present time would know where to go.

Mark: All right that's true. Nobody would know exactly where to go.

HRN: But I can avoid certain things that at the present time influence

me assuming that they will continue to exist. As I say if I don't like the city I can move to the country for one thing. If I don't like too much noise around me I will try to find a place where ther is no noise. If I don't want to be influenced by telephone calls I cut off the telephone. If I think that the influence of TV is deleterious xx to me I won't have it in the house. If I don't want to read comic papers of the newspaper I don't get it. If I don't want to be exposed to a variety of things over which I have a certai amount of control like for instance talk xx talk talk with my friend or gossip then I'm not going to see them. If I don't like this parr cular country I can go to something else . If I want an uninhabited island and live like Robinson Crusoe I can do it. If I want to go to Tibet all right I collect a lot of money and I go. If I want to go to a convent or a cloister it's all right. If with all of this I can continue to fulfill the obligations which I have as an ordinary person happening to be now at a certain place in this life where I happen to have obligations of a certain kind because if I run away from things then of course I'm not very manly even regarding the acceptance of what I should do. But whatever it is to that extent I can have that kind of freedom and still after I do all that I don't think I have changed myself very much. All I've done is to run awa from certain surroundxings. The only way by which and you agree as you said in the first part is a development of oneself so that the inner freedom exists. And then it wouldn't matter very much whatev the conditions of the world would be. That you might say is the answer but maybe you don't agree with it.

Mark: I relinquish the floor.

MRN: All right Mark. It's not very elucidating I'm afraid. Yes. .

Jack(?) ~~Q~~: At the last meeting I asked a question about Work. I (spend here five week) of trying to observe certain actions that have taken place and I'd like to ask a question about some of the action. Number one - when I found myself within a certain environment and I'll give an example of the environment - like I had to see my boss - I found out at that moment I was aware of certain inner functions such as heartbeat, I could feel - and my mind was also to a degree clear. I just thought of the well that I had to sit down and ask him a particular question that was important but at that time I was able to feel certain things. Another experience I had - this was where I was painting the garage door and I was aware that I was going ~~xxx~~ out to paint the garage door - well I used my right hand and I felt that I'll try my left hand and I put the paint brush in my left hand in order to do certain strokes. My left hand now had to dictate the positions and so forth that I had to get into in order to achieve the job. When I put the brush back in my right hand it felt very easy and I didn't have to go into any sort of a contortions or certain physical characteristics that (I hadn't displayed). There was a feeling more or less to overcome this but it was very very difficult - I had to slow down everything. I had to try more or less to make the brain dictate to the left hand exactly what to do but I found the opposite that in order to achieve the wor the hand was more or less dictating to my entire body the position that I had to get into. Yet when I put it into my right hand which

and I am right handed - I don't know if it's all the years I have spent but it was well a mechanical operation purely and I found every thing much easier - I didn't have to work, I didn't have to think, I didn't have to do anything, I just went on just painting but I was very aware that when I tried to change this I encountered extreme difficulty and it took almost a . . .

HCM: Well Jack how were they classified as now. You remember last week I talked a great deal about the principles of what is called work. Work on oneself. Now if you remember that and if you remember it well enough then that what you have now related has no relation to that at all. In the first place when you change from the right hand to the left hand you simply try to acquire a little bit differen kind of dexterity. When you use the word aware it would have to be that you were ~~xxxx~~ impartial to what you were doing and there was no question but that you were completely partial to the painting. So you cannot use that as an illustration of something that is in the direction of what we call work on oneself. It is simply an elaboration, a little expanding you might say, of your world as I call it with the acquisition of a little bit of something that is a little different, that goes against the ordinary habitual way of using the right hand and it becomes difficult because you have to twist your body a little bit - whatever it may be but it was from the standpoint of Gurdjieff completely unconscious. From the standpoint of ordinary life it may be quite useful because sometimes you can paint better with your left hand in certain corners that you cannot reach with the right. But that happens I would almost say hundreds of times a day. There are certain requirements for which I have to have a certain dexterity

to do this or that and if I don't have it, I want to learn it, I learn it. If I cannot learn it I have to ( ). The unconscious part simply relates to that what is necessary for activities on earth. But last week we talked about a little different kind of subject you might say or something that might be helpful for a person if he wants to find out what might be for himself a possible growth in a different direction than just the extending of that what is his dexterities in the three different directions of himself - either his physical body or the emotional (one) or his intellectual ( ). And this definitely had to do with the acquisition of certain values which I call then spiritual - in any event quite different from my ordinary material values and then also I made a distinction between that what is objective and that what remains subjective. And the idea of work in order to become objective would ultimately be useful to any kind of a subjective way of living but that I will not reach it by just changing around a little bit in my subjectivity. But you remember I also said and suggested a few thing of how can one try and become objective to oneself and the suggestion of becoming impartial to that what is a form of my behaviour physically to try to become aware and this time in the real sense of the word to become aware of the movements of my body or different other functions of my physical behaviour that that would be one of the firs steps to try to acquire something and again I call it a little I that could become objective regarding myself. You see I think it will tak some time before you start to understand what is really meant by that kind of work on oneself and work with a capital W. But the acquisition or rather the gathering or the accumulation of new data about

oneself I think can sometimes be extremely useful. But you're really describing exactly the same as someone who wants to learn to play the piano and has difficulty (moving an exercise). Or someone who has to learn how to play tennis and of course is not always on the job in order to hit the ball. There's no difference there. It's only a different something that you do within your ordinary work and there are many limitations in ones ordinary life - sometimes you would like to do this and you cannot do it and sometimes you can learn it - sometimes you don't. But you see that was not the point of what we really talk about and it was not the point of what you had read at the time (in the book and trying to interpret) what Ouspensky was trying to say but apparently it was not as yet clear. You understand that there is a difference. You remember enough about last time. It is all right to describe that what is maybe a difficulty yousee it does not as yet belong to any possibility of let's call it escape from subjectivity.

Jacko: Well let me ask you this here. As an individual if someone say rips my coat I would get very upset. If I would look at it as The Coat - in other words not saying it's my coat - I would not get upset.

MRN: I'm afraid so. I'm afraid you would still be affected by it. I don't think you can say - this is a coat. I'm afraid you . . .

Jacko: Well I can say it but I don't feel it as yet.

MRN: Exactly. It remains your coat. There's no doubt that you will remain identified with your coat. You can reason about it and rationalize to some extent - say of after all it's an old coat or maybe you can say ah ( ) he couldn't help it. You see but

that is still a little bit of a change of looking at it and then one takes on a different attitude. All of it I'm afraid remains quite subjective and belongs quite definitely to earth in the way we live with people sometimes good sometimes bad sometimes easy sometimes not so agreeable. But you see it has nothing to do with simply changing it over to say well there is a coat and still it's my own. (remains) even if you admit intellectually that it may be anybody elses coat like sometimes we say it well thank God it didn't happen to me. Or it could have happened to me. All of that are ordinary terminology of ordinary life. But keep on accumulating certain facts about yourself and particularly when you get angry about little things and try to reason them out. It gives you a chance to bring in focus certain forms of behaviour of yourself in order to see the motivations of them. With that kind of a way of looking at oneself enlarges to some extent the world of ones own experiences. And that would ultimately be helpful to know what is what about yourself and in that way I think I could discover many things that now are either habitual or that I don't know much about or that I never have wanted to give any particular attention to. I say it is useful to have more facts. But what is meant and what really should be done is how can I look at the facts so that I am in an objective state looking at the facts impartially. And that is of course the problem. Have you tried what I suggested?

Jack: Well I have - once in a while you have the alertness - it's not where I see it but I have a thought that comes and says are you doing something in an objective sense ( ) but it's only a thought.

HRN: That's okay. As long as you give it a little attention as a possibility of considering it. At least it's already better than nothing at all.

Jack: We had one conversation where we were going to go downtown with the kids and ( ) where I said that the traffic would be heavy and that thought came and it ended there and I said we'll go downtown and there we will see if it's heavy or not because I really did not know and I tried to be very objective about it. I felt at that time I could not say and I use that I because I did not know - it could have been heavy but I was at that time being more or less very objective, it was something . . .

HRN: Well you couldn't be objective because there was nothing to be objective about. All you were is ignorant. It was a thought - perhaps this, perhaps that, no more. You cannot use the word objectivity, surely not in our sense but not even in an ordinary sense. You had no facts about traffic, how it would be downtown. You see in the ordinary sense sometimes one can be a little bit more objective one way or the other when you can value both like a judge has to weigh evidence against whatever he thinks is the motivation and then he has to judge objectively by giving proper value to everything that's concerned that particular judgment. But here you see you still have ignorance about how it is going to be. You only, you hope or you think or it might

Jack: Well I judge on the - usually in the past rush hour during certain hours I use this as a value.

HRN: No that is right. Yes. Sometimes you rely even on the weather report. And it turns out to be wrong. Try to remember what we

talked about last time. About work. Accumulate data as much as you can and then every once in a while try to become a little bit more impartial

Jack: The first thing - rather I wanted to ask - when you find yourself in a certain environment you're aware of your inner functions such as the time I told you about - I had to see my boss and I don't know if it was a little fear or something but at that time when I sat in his outer office I don't know if I felt my heart beating but I was aware of my inner functions, certain inner functions . . .

MRN: Try not to use the word aware. Aware in our terminology we reserve for a very special kind of experience. It is not an alertness or a noticing. An awareness is actually connected with impartiality. We use it in ordinary life and of course then one can understand it - simply yes I see it or I notice it or I become aware of it. But aware in our sense of the word is not that. It is really to become aware means I am impartial to that what I observe and that I'm sure you were not because you hated to have your heart beat, you noticed it that's true. You notice it many times the condition of your body and the way it is but it's not objectivity. Try the simple things that I have suggested. It might give you then a chance. All right? Yes . . .

Q: I don't understand what you mean by objectivity . . .

MRN: Have you read anything about it.

Q: Yes I have and I don't - to me everything it seems has to be subjective and to me impartiality is just either apathy or indifference.

MRN: Have you ever tried?

Q: To be impartial? You impose it on yourself if - it means nothing. It has not value.

A: Have you tried what I have suggested last week?

Q: I wasn't here last week.

A: Ah. Too bad.

Q: Well actually I was here last week.

A: Were you.

Q: Yes but I couldn't - I got here and I unfortunately couldn't stay.

A: You had to go early?

Q: No it wasn't that. I had to make a phone call at precisely eight o'clock and they told me the doors would close and the call was extremely important.

A: So you missed last week - now we don't want to go over it again what we said last week do we although you might like it.

Q: I would like it very much.

A: Have you read anything?

Q: Yes I've read some.

A: What?

Q: I've read In Search of the Miraculous, The Theory of Celestial Influence, Tertium Organum . . .

A: Let's stick with - let's - Tertium Organum forget about it . .

Q: I find that more interesting than any of the others.

A: Ja of course, that's more down to earth and perhaps he knew more about that. In Search of the Miraculous was still in search I'm afraid. And Ouspensky really didn't have that kind of an answer. But there is enough in it. Now what do you understand by objectivity?

Q: I don't understand anything.

A: You have no concept of that?

Q: No.

A: Would you know what it is to be - the difference between objectivity and subjectivity?

Q: I can't possibly. I really feel that I can't possibly because I only know what I feel.

A; Yes.

Q: And something that is - I imagine that is objective is divorced from what I feel.

A: Have you ever looked at anything that left you cold?

Q: But that . . . Left me cold? Yes.

A: Could you call that a little objective?

Q: No.

A: Why not.

Q: I find that very subjective. If something leaves me cold it's because something in me will not respond to it.

A: That's right.

Q: Or will respond negatively to it and that's very subjective.

A: No then it is not cold. When it is cold there is absolutely no wish either to like it or dislike it or to change it or whatever you take it as a fact.

Q: But I don't take that as objectivity because I don't know what my motivation . . .

A: I'm not saying it is entirely objectivity. It certainly is in the direction of it. Let me give you an example of objectivity you

can understand better. If a scientist is interested in the melting point of a certain substance because he has worked on it and systhesized it and now he has by theory that the substance has to melt at 180 degrees farenheit. Now he tries it and tests it out with a thermometer in it and the stuff melts at 175. What is his objectivity now. The fact that it is 175. Subjectivity is that it should be 180. You see when something becomes irrefutable, when something is acknowledged by everybody without argument, it reaches a point of objectivity.

Q: But I mean who is everybody?

A: Now. You - you are the scientist now and it is we are talking about your experience. Don't play down now because . . .

Q: No I'm not playing down because I never . . .

A: Try to see what I'm saying and listen to that.

Q: I have never reached the point where I have been sure of anything.

A: Try what I have said - imagine that you are a scientist looking at a substance that melts at a certain point which is quite different from your subjective interpretation and the acceptance of that fact as existing could become objective to you and as a scientific fact. You understand that?

Q: Yes I think I do.

A: Good. Now when it leaves you cold it means that you have no feeling. No feeling. Not negative. Whatever it is. Nothing. It is only a fact and the registration of a fact and if that fact is registered at the moment when certain things happen in activity, it becomes objective. Try to think about it and get away from this idea that you cannot do it. It is nonsense. Everybody can get that

concept. They may not have the particular experience but you need not be that prejudiced. Just be simple. As if you start out as a little girl who doesn't know anything at all and has no notions about the rest of the world. And you discover yourself and you have no feeling and you have no wish to interpret it intellectually with association or any kind of a thought. That would be objectivity. Try it on yourself when you walk and you simply make a statement that your body is walking. No more. And no less. Just it walks. If you consider yourself as it and have no feeling whatsoever about yourself. As if as I say that what you are leaves you cold. To leave it cold means there is no emotion. All right? Doesn't work yet.

Q: No it doesn't work because too many things happen.

A: Maybe after ten thousand years it will work.

Q: I don't think I'll last that long.

A: If not then you will have to hurry up. All right, what other questions.

Q: You accent how automatic man is and how often he just keeps going around in circles and yet at the same time you accent how necessary it is to get out of this automatic reaction and see things from a different point of view and in other words question and doubt. I'm wondering if it's possible to question too much because I find with myself that often I spend a great deal of time just seeing all the different points of view on something and trying to always see it from another point of view so I won't be purely reacting automatically

to it and I find I spend so much time doing that when I approach a problem or something to do that I can't devote my full energy to doing it because a lot of my energy is devoted to questioning it and wondering why I'm doing it and so on.

A: Why do you question it, when you know it interferes?

Q: Because I feel that by making a simple question I might be able to jump to another . . .

A: No. You first say that you are afraid that you question too much or that there are too many thoughts.

Q: Yes well there's a paradox because in some ways I feel that I have benefitted by questioning and doubting things and yet at the same time I feel that it's a disadvantage at times because it seems that . . .

A: What is it now. Are you afraid of questioning too much because it interferes with something you want to do or do you like the questionin so that perhaps it might lead to something else? What is really in your mind. If you are afraid of too much questioning because you keep on thinking and not doing anything, of course it's quite logical. Then I say whenever I catch myself thinking too much I say stop it, do something else.

Q: Yes but I'm wondering if often you can't put the cover on too soon or too much. In other words . . .

A: Try it. How would you know. Why don't you try it. If you know anything about the necessities of work and how it is described, there' very definitely a certain task that one has to do regarding oneself. That is if one becomes interested in objectivity and I don't know yet what the experience is of objectivity then I will try to follow

instructions as we have talked about last week for instance. Simply to try to become observant of that what is taking place as an activity It surely is not a form of thinking because I only will observe and register the fact that I exist in some way or other and that registration is you might say continuous when I want to accumulate such facts about myself. Whenever I try to observe I use my mind of course for that purpose but I do not pay attention to the thoughts I have. Whevener I have thoughts about work I convert them into an actuality of applying that what I know regarding work and that means observation of my physical behaviour. So if I now am afraid that I'm thinking too much I will change it over into the actuality of work and not think. And if I keep on thinking I am a fool. You understand that.

Q: Yes. I didn't mean it so much as applied to work.

A: Yes that's the only time you have to consider it. If you keep on thinking and trying to go one direction or another and interpret another thought and another thought and someone else says this and that and so forth it keeps on churning around in your head and it's a very interesting process intellectually but it doesn't buy you any bread whatsoever.

Q: Well that's more the question is in buying bread or doing . . .

A: That's right. So now for buying bread I've suggested you try to observe yourself as you behave and whatever that behaviour may be I listed them last week - I said movements, tone of voice, facial expression, gestures and postures. Five very definite forms of behaviour of the physical body and to that you can add also two or three others which are not so noticeable from the outside but of

which you could become aware. That is, muscular tension of your body, breathing, sometimes blood circulation and sometimes nervous conditions of a nervous system within you. Well there you have about seven or eight different aspects of yourself as a personality as expressed in the behaviour forms of your physical body. And all I say now is to try to have something in you become aware of the existence of that kind of activity - if possible, continuous - and to try then observation in the sense that I record facts only and that I will accept that what exists as it is without any further argument, question, thought, classification, rationalization, like or dislike whatever it is. As I say facts which exist like I assume my body exists as it walks on this earth. That is the work. That is the method. And that is the way to acquire a dexterity and to build in oneself in the beginning of course that what I like to call the little I which has to be formed and I hope that by means of that kind of work, the accumulation of objective data, will help this little I to grow into its own direction whatever it may be so that then afterwards this I being now full grown can become for me a certain guide. That you might say in a nutshell is work. Now either I like to do it and then I do it. And if I want to keep on thinking about it and so forth and then I do that and I don't work - I don't get anywhere. I remain subjective. It's clear now isn't it.

Q: Yes except I wasn't thinking so much of this - I know when I want to work that I can't think then but I'm thinking of other times when I'm not working . . .

A: As much as you wish to spend your energy on thinking it will not be helpful for work and you will not reach anywhere then only an

exercise of your mind. Now if your aim is to give that exercise and to make it facile and perhaps even by means of that expand it a little bit, go ahead. But it won't help you. All it does is to become a little overgrown, out of size. It'll remain an unconscious state of your mind as well as your feeling as well as your body. There is nothing that's going to be added to it then only shifting a little bit of certain concepts in it. It can in itself as a mind become a little bit sharper and perhaps cleverer and maybe because of that useful in ordinary life but as far as the possibility of actualizing that what is still possible for man to become in the sense of a development of a real intellect or a real emotion, it will not help you at all. Make up your mind about it for yourself how much time you want to spend on one or the other. One is useful if it has to do with work it will produce certain things which at the present time don't exist. If you want to continue to think about it and find an excuse why you should not work it's quite all right. Nobody is going to force you to do differently. Is that clear now?

Q: Yes.

A: Good. Well what else, come on now. Yes.

Q: Many times I come in contact with something outside of me and I immediately interpret it and assume that I know what's really happening. And then the next day something will happen and I'll realize that my interpretation is wrong and I really don't basically know anything that's happening as far as my mind goes anyway. If I just as you say saw what is then I would be better off but I don't know

how to do that.

A: Well we talked about it now so far what to do about it. Go ahead and do it.

Q: Ok.

A: If you remember now what's to be done. But on that particular road if you try you will find that there are of course many obstacles and that many times you will go astray because it is something like learning to walk when you only can crawl.

Q: In relation to insanity which I keep getting frightened . . .

A: Why are you frightened by it. Frightened about insanity.

Q: Well I'm not really - I am frightened in a way . . .

A: Does it run in the family?

Q: Not the family that I know.

A: Good. Then it is a little insane question.

Q: Is that what it is?

A: Yes.

Q: I hope so.

A: Don't worry about it. Keep your feet on the ground you'll never go insane. All right?

Q. Ok.

A: Yes you had your hand up.

Q: If one does work by observing oneself and to the purpose of begins to build up a little I which will later on perhaps be able to offer you some guidance and the work is observation without consciously changing yourself . . .

A: No no. ( ) use the word consciously changing . . .

What will take place probably is that you will change but you see you have to look at this as something that your body is an object and that the existence of the body becomes a fact of that what you want to observe. That from that standpoint it doesn't matter in what particular condition the body is as long as it is an object so that the changing ~~xxxx~~ of oneself either in the speed of movement or halting or whatever it may be, it always remains an object. Objectivity need not be stopped by a different way of behaviour. Whichever way the behaviour is it always can be observed provided I is there. You see? That's what I mean by it. Whenever one says I don't want to like or dislike it or I don't want to change the way I am and the energy goes in trying to furnish this objective faculty and feed it as much as I can, of course I'm dividing energies in myself into two directions. One towards the possibility of objectivity and the other towards the maintaining of myself as subjective human being. So sometimes when I say I don't have enough energy in order to be objective and I really want to try to make that kind of an effort then I probably will send a little more energy towards that because of my wish. And as a result ~~xxxxxx~~ there is less energy available for the maintenance of my body and usually it will slow down. You see? It is related. Good.

Q: I was reading some literature about various ideas in the work and before I came to class this summer I ~~xxxx~~ decided I would like to try for a few days not to manifest any negative emotions and I went away for a three day trip to Cape Cod and I thought I was doing quite well. I was observing myself and trying to do what my husband

wanted and acquiesce entirely instead of being - rejecting my ideas and it went famously for three days - I thought that I had .

A: You considered it (failing) in yourself?

Q: I was trying to observe myself and trying not to be negative in my thoughts or actions at all . . .

A: But you called it observing.

Q: I guess you wouldn't call it observing.

A: I don't think so. You were just changing yourself. And you had a definite reason for it. ( ) you agreed with your mind that you wouldn't say certain things that you felt.

Q: No I tried not to feel them.

A: Ah but that's the point. If you were aware at certain times even the desire for a negative emotion would disappear. Because you see I is not interested in negative or positive emotions. It's only interested in the fact of you existing and what is really meant by existing as it is - it has absolutely no desire to change anything. No the difficulty and it comes of course from Ouspensky is very badly put in the book and to say that I want to repress negative emotions I think it is absurdity. If I remain unconscious it causes me all kind of different frictions and probably irritability of some kind. It will produce if I don't express it it will produce certain other ills - surely not a very healthy kind of a state. But it is (you see so often)I have a poker face - I don't show what I feel. I do this so many times hundreds of times during the day. If I want to (someone and I don't like his mustache but I want a job - every time I look at his face I say what - how. I don't say it at all. Even I might say what a nice mustache you have because I want the job.

All the time I'm under that kind of an influence of my mind or my feeling that I don't want to show all the time what I really feel and to the extent that every once in a while I become absolutely hypocritical. Now there is no objection to being that but it doesn't help me. At most I learn how to lie. And maybe it's useful. But when you say observing it's different.

Q: Well maybe I was just trying not to manifest any / . .

A: That's right. And for the purposes of ( ).

I'm afraid after a little while it will start to explode.

Q: Yes that is what happened . That's why .

A: Yes exactly

Q: That's what I don't understand.

A: That is exactly what will happen. Because there is negative energy. There is something that goes over into a negative expressio When I don't want to express it it stays within me. Where will it go. Until it disperses on its own? Yes. It could be taken up by the body. But it's a long process. And usually when the negative emotion continues to exist and there is more coal put on the fire some day it's going to blow the lid off. And then of course that is a relief. But you see that's not work. No. If work - that is, if that could enter - if I could be awake or if I make attempts to be aware then there is a possibility that that energy is being used for quite a different purpose and then I could have release of that energy and not have (any pressure) when that energy now is being used for the purpose of building something else that belongs to it. As it were that that energy now could be converted for the purpose of building something of an objective kind or at least of a conscious

kind. I do not know how much you know about the relationships (according) to the three bodies - sometimes Ouspensky talks a little bit about that. ( ) that what the possibilities are as in a scheme indicating three octaves which are connected with each other you remember something like that.

Q: ( )

A: No that is a different way. That's another kind of a symbol. No there are three bodies ( ) possibility and potentiality in man of which at the present time only one body exists physically and half ~~of~~ a body of his emotional (nature) and the third one intellectually only has a little bit of a do struck at the beginning of an octave. And the potentiality for man is the fulfillment of that what is his emotional body according to the law of octaves (as the) sol la si. Intellectually the whole octave - do re mi fa sol la si do. And that also the si do which man at the present time represents because he lives there, the meaning of that is that when it goes from si to do ~~xxx~~ his physical body dies - that that enables him by means of work to have a little bit more looseness of the si do ( ). These are the three possibilities where energies can be used for the development of that what is a conscious state and a state of conscience. And that therefore when I wake up, the openings are like little gates can be opened so that I could enter into an area of a consciousness in which this energy can be used and then it will not do the damage and there will not be an explosion. But only in that case. Whenever the gates are closed I will explode. Or it will cause irritability or it may even cause pimples on your face. No that is true. Such things are just idiotic to talk about.

In that sense of repressing it of course I can. I can even run away and not show a( ). Sometimes I in the midst of a nice serious ( ) I want to laugh and smile and I ( ). When I'm in church I'm supposed to have anice face even if someone tells me a joke. You know such things as I say happen so often in ordinary life that one doesn't have to consider it and then to so called not express negative emotions for the sake of work - I am so busy not expressing them there's absolutely no chance even to think about being awake let alone not having the energy for it. The acceptance of oneself in the state of a negative emotion with an expression the way I am as a fact - that would help me without criticizing it and without telling it not to express it simply let it go. I would even help the expression.

Q: I'm very good at that.

A: Yes and I would continue with that. Until you finally come to that kind of a conclusion it becomes a waste of energy. Then probably your reason will help you a little bit. But the main thing that will help you is that you really keep on accepting the fact of being angry. Much and much better. And if then with that angry state you could become impartial and admit that that is the state you are at least you have a truthful fact. If you don't express a negative emotion it becomes hypocritical.

Q: No I was trying not to experience it. Not to repress it but not to experience it.

A: You will. You can't help it. Whenever it is there it goes in the regular channels. You experience it. Whenever something happens that you don't like it will always cause something in you that's

already in the ordinary channels of ordinary automatism will have a definite affect. If it is too much, too obnoxious and so forth it will constantly make your stomach sour. It might even give you ulcers. Now the physical body is a very good thermometer for all the different states that are caused by either a feeling or by a thought. That's what the body is for.

Q: Take a routine thing like say my daughter - she always leaves her shoes in a certain place and you ask her a few times ~~xixxxxi~~ nicely and then after a while you don't ask so nicely and then you get angry and as a mother this happens day after day after day and you keep getting angry and one day you say I've been angry about this so many times I'm going to stop being angry about this it's useless.

A: That's ordinary life. That's the adjustment you make in ordinary life unconsciously. It has nothing to do ~~it~~ with work.

Q: Well what I was trying to do was to understand this negative and positive emotion . . .

A: That's right you see but then you reason it out. And at that time if it is successful You (do) that whatever your intellect says or happens to ~~xxx~~ agree with what the feeling is. Many times it is not so. Many times you say I shouldn't get angry but I get angry. The simple fact that you say I shouldn't get angry does not release any further energy. You will continue to remain angry until that has been run out. If you see the body as something that becomes an expression both for your intellect and for your feeling you know that in your body there is a certain fight going on every once in

a while between the dictates of your intellect and the dictates of your feeling and in many cases they don't agree at all and whoever wins happens to be the strongest and usually it's your feeling and sometimes when the feeling is a little bit small it's not so bad. The reasonableness of your intellect will tell your feeling well it's silly and then you look at yourself as something that is silly - that will prevent you from having the feeling because it doesn't belong there. The picture that one has of oneself dictates to a great extent what I wish to feel and what I wish to think. We are not such fools - we have all the time pictures of ourselves - ~~and~~ ideas - certain idealisms - certain ways the way we ought to be dependent on what kind of company we live in and whatever society has told us and we adapt ourselves quite nicely. As Gurdjieff would say to lift up the right foot or the left. Talking about dogs. It is bon ton. That's the way we are brought up in society. And for society it's fine. But for the state of consciousness it has no value. Well I'm glad you exploded. At least you found that out.

Q: Well I thought this was something you were supposed to do.

A: No. Bless Ouspensky's heart. That is not what you should do.

Q: Mr. Nyland is everything in the world based on belief.

A: No I don't think so. Is this chair based on belief.

Q: Are you asking me.

A: Yes.

Q: Yes.

A: Is it. What is the definition of belief.

Q: What is belief?

M: Yes what is your definition of belief.

Q: My definition of belief is something that I think to be true without really knowing of its truth.

A: It's all right. Do you think that you know this is true or not.

Q: I think that it's true but I don't know that it's true.

A: How would you know it.

Q: I don't know how I'll know it.

A: You see it. Take it away it isn't there. You sit in it it's a fact. For that you exist as well as your body exists as well as a chair exists. Now that may be relative. And even then when you say my body doesn't really exist and one can argue about that because there's much more so called empty space in your body then there are molecules. But you see I have to draw the line somewhere because if I keep on philosophizing about that I don't even know if the voice that I have exists. At the same time it's extremely useful for communication. And I define that now as something that exists as matter or as vibration rate or sound or so forth and I call that an existen I can say it doesn't exist it's all right. I say the wall doesn't exist but if I hit my head against it I say it does exist. You see don't draw that line so sharp because it's utterly impossible. You never get to an end. You have to start by assuming something that is there. Now either you can say that it's all spiritual and then it still is or it is all material. Because the difficulty would be to see what the difference is between matter and spirit. And that is why people say believe because that is about something which they think exists which does not appear visually or for which one has no

perception. But now immediately I run into difficulties because that what I perceive may not be perceived by you and reverseley. And the people with extra sensory perception certainly can fight about the existence of certain things for one person which doesn't exist for the other. So you can call that believing. I can believe that God exists although perhaps I cannot prove it but in my experience there are certain things that I say this is God like and that becomes so strong in me that I say it must exist. The question of intuition as compared to the question of knowledge which I gain by means of an intellectual pursuit - both will lead to a knowledge (through different roads). A perception is sometimes based on that what I see visually and that what I conceive of which I experience by means of intuition or a hunch or ( ) nevertheless I can go on it sometimes and it becomes as if a certainty. So when I say I believe that God exists because he speaks to me what is there for me to check it up with someone else saying the same thing. I don't know. I can call it belief. The other person says well that is the truth. You see the limitations of oneself as a human being will allow of course for that what I cannot within the framework of my senses organs can have an impression of - everything outside of it I can consider (believing). And inside of that - whatever the limit is of my vision, the limit of the possibility of hearing by sound, for me becomes a certain fact or, I call it that, truthful. You see this is I think something one has to start with in order at least to start with a working hypothesis. And you leave alone of that what you assume to be real that for the time being you use it

as if it is real without deciding it that it is real and ultimately by using it I will find out what will be real and what is not. If I have enough facts and data for my working hypothesis it goes over into an axiom. When it is an axiom it is truth in an absolute sense. And of course I know that there are many things in physics even that are a few things that are axiomatic and most of it is still working hypothesis. But it's workable. So as long as it is in this sense now pragmatic I can use it. And then I don't question anymore that is someone would say well it doesn't exist - the chair doesn't exist or (I) - sure. At the same time it's useful to sit in. You see what I mean. It is this practicability to bring it down to earth leaving alone what may be in heaven and leaving alone what I might be able to perceive with extra sensory perception and clairvoyance and all the rest - I have no way of judging about it until I would experience it myself. And if someone says it doesn't exist that I don't know. Maybe it does. I have not experienced it. Tomorrow morning I may experience it and then it exists. A belief constantly turns into a reality. And there are many things that I now believe so called that with a further development of myself I would consider (facts). You see you never get anywhere. Don't philosophize too much. You philosophize yourself too much until you die. Start with something. I have a body. That is for me a certain form of matter regardless of how much as I said how much empty space there is between the molecules. For practical purposes it is very useful to me and I simply call that fact that I have a body an existence of my body. Otherwise you start to think about how many angels go on the top of a pin. For me it's ( )

stupidity. Not because it isn't practical. I don't think it leads anywhere. But if one wants to talk talk talk talk it's very nice. All right? Practical work is very clear. That is the consideration of the body as an object without defining its existence. What else?

Q: You familiar with the facts about ( )

A: ( ) what?

Q:(Hatha yoga). Do you think this is an efficient way to . . .

A: No it's not. I don't think so.

Q: Why not.

A: Because it develops only one center.

Q: Right well you said to start - I don't mean that . . .

A: Oh to start yes but ( ) I become and I remain identified.

Q: Yes right.

A: You see. ( ) will enlarge ones world because you add more experience. You're quite right. Ultimately it will be useful because as ~~x~~ long as I stay within it it has to do with the development only of one center. I am not denying that in that (utter) development there is a possibility of unity with that what may be of a higher form of living. But you see since it's only one center the others are neglected. If the aim for man is to become harmonious as a man his aim is not to become an angel. And his aim is not to unite with God. His aim is to be a man on earth. For that reason he has to be quite practical. And if he has an overgrown intellect he's not suitable for being a man on earth. He separates himself out. For his own enjoyment maybe. Or satisfaction of what he feels

that he ought to do. It's quite right. I've no objection to that. But I say in my opinion he misses the boat if his purpose is to remain a man. At the same time a man when he lives on earth has certain obligations to fulfill on earth. Because you see the acceptance of oneself by being born on earth must have a meaning. Otherwise I wouldn't be born here. If I happen to be born on an uninhabited island and I'm the only one who inhabits it I probably would have a different kind of a viewpoint because I wouldn't know anyone else. But most of us certainly know better. And we are here on this earth like it or not. The question then if one grows up is do I accept the fact that I am alive and am I willing to continue with it and if I wish then do I take the responsibilities that are inherent in that particular fact of being born a human being, having this and that and so forth, and is there then for me a certain task to fulfill by virtue of the fact that I happen to be on earth. Now I can think about that for quite some time - what is it that I have as an obligation. I can say yes there is air and I just breathe it in for nothing. I don't pay. I have a body ~~xxxxx~~ with which I can do many things. I acquire a lot of skills and live in this life and who do I thank for it - my father and mother. Well did they do it for me or did they do it for themselves. It's an open question. But nevertheless I have it. And it enables me at the present time to think and to feel and for myself I have a certain value of usefulness. So to the extent that I consider myself of a certain value and that it remains of value to me to continue to live then I already have an aim. Because then I say yes I find myself the way I am and I'm growing up and now when I become mature and I have

to live in this kind of a world and I have to do this and that in order to keep on living my desire for wanting to keep on living is still important to me. And I think that is an inherent quality in any kind of a person who happens to be born there are very few who would like to do away with themselves. And that automatically and naturally there is a certain protection in man that whenever he is in danger he tries to avoid the fact that he will be killed. So you see in that sense there is a responsibility already which I want to take and look at it the other way I seem to have the ability to do whatever I please with myself. That is the other way of looking at it because that means that I have freedom of a certain kind within the limitations of whatever the laws of earth are. Nevertheless if I say I want to poison myself I could do it.

Q: The possibility . . .

A: Whatever it may be because no priest or rabbi or anybody else is going to tell me not to do it. He will try but if I want to I can kill myself. What will happen ( ) I think about it and probably I get a little bit afraid. I won't do it. But as long as there is still the desire to live, to accomplish certain things, I incur a responsibility for that. And then looking at it from a more general standpoint, the fact that there are people on this earth must also have a meaning. Otherwise why would earth exist. Why Why would mankind exist. Why should I exist as part of mankind. What is the purpose. This kind of philosophy I think is very legitimate to think about. Why is it that I am born. How come. Or what is it that I have to do. Is there a responsibility. And if there is one do I want to take it. The same way as I want to take

the responsibility for my body to keep it healthy. It seems to be an assumption because I know if I don't and I don't eat I die. I don't want to die. When there is vitality and I recognize the vitalit of myself in that form of aliveness, I have an aim. Keep going as long as I can and not even wish to think about my death because although it will come without any doubt I don't like to think about it and I postpone even the thought about it and I sometimes don't even want to prepare for it. You see what I mean. What is really man's aim if I think about it I know I have the responsibility - then when I am responsible over that I say I have now so much equipment how do I get it and now how do I pay for it. Payment has to be exacted because mother nature allows me to live on earth.

Q: The part about not preparing for death - I mean isn't that exclusive of being responsible.

A: No I don't think ( ). If there is a responsibility then one sees that there is a possibility only of a certain lifetime.

Q: Yes that's what I mean.

A: You see. Therefore the more responsibility or that whatever/you hay take on your fork and you want to do, you then consider how much time have I to do it in. Then of course I have to consider the possibility of death and I hope nevertheless that I still have time enough to do all the different things I feel I ought to do. It's quite right.

Now will we stop. Unless someone still has a very fundamental question that shakes the earth almost. Now. Good luck with the objectivity. I hope you will find the answer to the riddle. Good night everybody.

END TAPE